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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE PROPHET AND HIS FULFILLER. A NEW DISPENSATION. THE EMPIRE-FOUNDING SAINTS.

At distant periods, as the centuries roll, Providence raises up a rare class of men to found empires and open new dispensations, thereby giving fresh life to the body of society, and new forms to its institutions. Most fitly are they called men of destiny. None of the world's great characters stand out bolder in this type than do Joseph Smith and Brigham Young. They show a striking resemblance to Moses and Mohammed, two of the greatest religious empire-founders the world has yet seen. Indeed, in his lifetime, the Mormon Prophet was styled the Mohammed of the West; and scarcely had Brigham Young succeeded him in the leadership of the Mormon people, ere he was classed with the immortal law giver of Israel.

True, Mormonism has not yet survived the action of centuries; it has not yet become a mighty empire; nor yet have countless millions lived and died by the faith; yet possibly it is destined to quite as markedly affect the world's career. It is the only absolute religion of modern times. No other, except the Mormon Apostles, have even attempted, within a thousand years, to open an entirely new dispensation. In this sense it is the first religion that has sprung from the Anglo-Saxon race. Very properly its Prophet arose in America. America may affect to be scandalized by the fact, but the fact will remain, that Joseph Smith is the first and only great national Prophet who has arisen in the new world. He is emphatically the Prophet of America. Indeed, another like him could not come today. In the presence of a wide spreading infidelistic spiritualism, a Prophet, with a divine revelation and a new dispensation, would not even have the potency of a fresh sensation. He came but just in time to come at all; and by coming before the advent of "modern spiritualism," he found an opportunity for his mission. Nor should America be pained over the event. One of her greatest thinkers has said that Mormonism is the only religion of force of modern times,—the only religion of force since the rise of

Mohammed. Neither did Mohammedanism, nor Christianity, during the first fifty years of their respective careers, accomplish anything more wonderful than has Mormonism accomplished in the first fifty years of its career. It should be remembered, too, that the mission of the latter has been in the nineteenth century among the superior races, in England and America. In the coming time it may be proven that this age could have well taken some pride in its offspring; for if there be sound philosophy in the maxim that God is in the world's success, God must be in a successful Mormonism.

Of the Mormon people, it should be strongly marked that they are not a sect; not a mere community of church-builders; but religious empire-founders. This is an extraordinary character-cast, but Joseph Smith, Brigham Young, and their disciples have dared to assume it. Hence they have originated and founded new religious and social institutions as startling as they are peculiar. This has naturally provoked antagonism, and brought upon them great persecutions; yet we should no more blame the age for its antagonism to Mormonism, than the age should blame the Mormons for their fidelity to their mission. Let us accept this "irrepressible conflict" understandingly and without malice. If Mormonism prevail, we shall ultimately see its peculiar problems outwrought to solution; if Mormonism fail, there is no God in it; let it go to the wall. But let the oppressor beware. Even the United States Government has been no more successful in its crusades against the Mormons, than were Missouri and Illinois. President Grant, though he has stretched out his arm all the day long against them, has been as impotent as was President Buchanan, who made war—actual war—upon them, and then begged of them for peace. God was in those successes! God was not in those failures!

It is impossible to imagine a man more fit to succeed Joseph Smith than Brigham Young; and he was as much a necessity to the Mormon mission and programme as was Joseph himself. They are as two halves of one whole.

It was thought that when Joseph Smith was killed the Mormon work would die out. Not unlikely this expectation helped much to bring about the tragedy of his end. And so, according to ordinary probabilities, it would have died out, or been crushed out, and the Mormon Church scattered to the four winds, had not a man arisen fully the equal of Joseph Smith; not like him in type, but his other half,—the *fulfiller* of the Prophet. It is evident that the man required to execute such a mission and work as the Mormon Prophet had laid down, was one having the real empire-founding genius, and that, too, of an extraordinary cast. It was not remarkable that, on the martyrdom of the Prophet, his chief Apostle should take the leadership of the Church; but that he should have been equal to the task of holding the community together, conducting them through their exodus to the Rocky Mountains, consolidating the impetuous forces and agencies that his predecessor had thrown into the work, building up a powerful Territory of the Union, founding two hundred and fifty cities, and preserving his people through a strange and eventful history, is quite in keeping with the idea of a Western Mohammed in the nineteenth century.

[TO BE CONTINUED.]

VANITY AND CHEEK.

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There are many vain people in the world, and that peculiar quality which is vulgarly denominated "cheek," is a prominent characteristic of the American character. But among all the vain and cheeky individuals who thrust themselves before the gaze of the public, none can eclipse the flying

visitor to Utah, who, after a twenty-four hours sojourn at Salt Lake City, rushes into print with a full account of the people, resources, manners, religion, peculiar social views, and everything else in the whole Territory.

Some of these knowing ones occasionally speak in favor of the "Mormons." Most of them pitch into "Mormonism" and the "Mormons," with a vim only equalled by their mendacity. All of them, whatever side they may take, manifest an impertinent cheek, perfectly wonderful even in these times of impudence and assurance.

What do they know about the Territory, the "Mormons," polygamy, the "Gentiles," the mines, or the real causes of the conflict of sentiment between different sections of the community? If they speak in favor of the "Mormons," they generally draw their conclusions from "Mormon" information. If they attack them, they imbibe their animus from "Gentile" misrepresentation. The opinions of such persons are worthless, their statements unreliable, and their deductions frequently ridiculous.

But those writers are not one whit ahead in cheek and impudence, of certain persons, who, during the recent election campaign in Utah, mounted the stump and poured forth a volume of invective and rabid wrath against the faith, customs and institutions of the people here, assuming to have learned all about them during a residence of a few weeks. Take, for instance, Moses M. Bane, the Secretary, or Receiver, or neither, whichever you please. He was pre-eminently ridiculous in his assumptions. According to his own account he had "learned all about it" after a few days stay at Salt Lake. And in addressing the "Liberal" element he was as "Liberal" as any of them in downright abuse of a people of whose religion and its workings he was in positive ignorance. His diatribes, invectives and rubbish when put into print, read just like an article from the S. L. *Tribune*. Indeed this is the dirty fount from which he and his confreres in "cheek" have drawn their inspiration.

Now, we recommend Bane, Howard, and other officials, who have talked so much of what they knew nothing about to investigate matters a little before they say any more. And to reflect that the yarns they have heard from the enemies of the people here, present only one side of the question. And we advise both stump speakers and flying correspondents to tone down their assumption a little, and not make such a public display of their ignorance and impudence by attempting to tell the world all about the "Mormons," after simply looking at the big Tabernacle, Brigham Young's house and the Co-operative store, and taking a ride on a "Mormon" railroad.—*Ogden Junction.*

"POOR RICHARD" RESURRECTED.

He who boasts of being perfect is perfect in folly. I have been a good deal up and down the world, and I neither did see either a perfect horse or a perfect man, and I never shall until two Sundays come together. You cannot get white flour out of a coal sack, nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is, "Lifeless, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred, more or less, with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap I have, nevertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor law guardians have their

little failings, and parish beadles are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it is quite as well they are not, or hats would need wide brims; yet, as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs, may not stumble for a mile or two, but it's in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.—*Spurgeon.*

LORD DUFFERIN AT SALT LAKE.

"Lord Dufferin, in his recent visit to Salt Lake City, reflected honor upon the country and Queen he represented by refusing to call upon President Young."—*Montreal Witness.*

His refusal to call upon a party possessing wives in number and variety, may have reflected honor upon the country he represented, but his excellency, the governor-general of the Dominion of Canada, did not reflect honor on his Queen. It was a rebuke he reflected. No one was more cordially received in England by Her Most Gracious Majesty than the Shah of Persia, a monarch with a multiplicity of better halves. He was entertained by the Queen of England as royally as if it wasn't notorious that in Teheran he supported a large and miscellaneous assortment of wives. The Seyid of Zanzibar was also welcomed to the royal palace, notwithstanding that his domestic circle was gladdened by as large a number of houris as was compatible with the size of his revenues. When the Sultan of Turkey—the same who recently saw a pair of bright, sharp scissors in his chamber and took the hint—married his daughter, the Queen of England didn't stoop to inquire which of the fair occupants of the extensive harem was mother to the girl, but straightway telegraphed to her dearly beloved and highly respected cousin, the Caliph, her congratulations that the fair young bride would have an opportunity to share with some half dozen other delightful creatures the bed of the noble Turk who would receive her from the Sultan's hands. When the Queen's hopeful, the Prince of Wales, was in Egypt, "he reflected honor upon the country and the queen he represented" by calling on the Khedive, a polygamist like "President Young." In the name of that queen he bestowed the "Star of India" upon the son of the Khedive, and generally bore himself as though he and his august mother didn't care two straws how many wives a man had.—*Chicago Times.*

If Lord Dufferin, while at Salt Lake, did not wish to call upon President Young, Lord Dufferin had a perfect right to pass through without calling. If Prest. Young were to visit Ottawa, it would not be incumbent on him to call upon Lord Dufferin.—*Deseret News.*

TESTIMONY OF MARTIN HARRIS.

The following letters of Martin Harris, written in his old age, after his arrival in Utah, we clip from an eastern exchange, believing that they will be read with interest, especially by our "Mormon subscribers:—

Smithfield, Utah, Nov. 23, 1870.

Mr. Emerson, Sir: I received your favor. In reply I will say concerning the plates, I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Prof. Anthon was copied from these same plates; also, that the Professor did testify to it being a correct translation. I do firmly believe and do know that Joseph Smith was a Prophet of God; for without I know he could not had that gift; neither could he have translated the same. I can give if you require it, one hundred witnesses to the proof of the Book of Mormon. I defy any man to show me any passage of Scripture that I am not posted on or familiar with. I will answer any question you feel like asking to the best of my knowledge, if you can rely on my testimony of the same. In conclusion I can say that I arrived in Utah safe, in good health and spirits, considering the long journey. I am quite well at present, and have been, generally speaking, since I arrived.

With many respects I remain your humble friend,

MARTIN HARRIS.

Smithfield, Cache County, U.T., January, 1871.

To H. Emerson,—Dear Sir:—Your second letter, dated December, 1870, came duly to hand. I am truly glad to see a spirit of inquiry manifested therein. I reply by a borrowed hand, as my sight has failed me too much to write myself. Your questions: Question 1, "Did you go to England to lecture against "Mormonism?'

Answer. I answer emphatically, No, I did not;—No man ever heard me in any way deny the truth of the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter-day Saints, under the administration of Joseph Smith, Jun., the Prophet whom the Lord raised up for that purpose, in these latter days, that he may show forth his power and glory. The Lord has shown me these things by his spirit—by the administration of holy angels—and confirmed the same with signs following, step by step, as the work has progressed, for the space of fifty-three years.

The Lord showed me there was no true Church upon the face of the earth, none built upon the foundation, designated by the Savior, "The rock of revelation," as declared to Peter. See Matt. xvi, 16, 17, 18 verses. He also showed me that an angel should come and restore the Holy Priesthood again to the earth, and commission his servants again with the Holy Gospel to preach to them that dwell on the earth: See Rev. xiv, 6, 7 verses. He further showed me that the time was nigh when he would "set his hand again the second time to restore the kingdom of Israel, "when he would gather the outcasts of Israel and the dispersed of Judah from the four corners of the earth," "when he would bring the record of Joseph which was in the hand of Ephraim, and join with the record of Judah, when the two records should become one in the hand of the Lord to accomplish his great work of the last days." See Ez. 36th and 37th chap.; also Isaiah 29th chap.; also from the 58th chap. to the end of the book; also Psalms 50.

Question 2. What became of the plates from which the Book of Mormon was translated?

Answer. They were returned to the angel, Moroni, from whom they were received, to be brought forth again in the due time of the Lord; for they contain many things pertaining to the gathering of Israel, which gathering will take place in this generation, and shall be testified of among all nations, according to the old Prophets; as the Lord will set his ensign to the people, and gather the outcasts of Israel:—See Isaiah, 11th chap.

Now, dear sir, examine these Scriptures carefully; and should there still be any ambiguity relative to this great work of the last days, write again and we will endeavor to enlighten you on any point relative to this doctrine.

I am, very respectfully,
MARTIN HARRIS, Sen.

—*Ogden Junction.*

TEACHING CHILDREN COURAGE.

Courage is a vital element of Christian chivalry. Without it, indeed, neither truth nor fidelity to promises can be hoped for. The coward is sure to lie when truth means punishment, and sure to retreat from his engagements when they involve peril. We need valiant souls that have learned to endure and scorn pain, and to face danger fearlessly and promptly when duty requires. Some parents evade this vital part of training by glosses and deception. A mother who has taken her boy to the dentist's to get a tooth out will often say, if he is shrinking, "Sit still, my boy, it won't hurt you." Now she knows it will hurt him, but thinks if she can only get him by this device to sit still and let the dentist get hold of the tooth, then his discovery of the pain will not hinder its extraction. This is a double mistake. It destroys her boy's confidence in her, for he detects her in a lie. And although it gets the boy this time to sit still, it is under the delusion that there is no pain, whereas he should be taught to face the pain and scorn a lie. This makes the difference between the cowards and the heroes. A regiment of poltroons could march up to a battery as cheerfully as a regiment of heroes, if they thought there was no enemy at the guns. The difference is that heroes know the danger and yet face it valiantly.

TOLERATION OF STEALING.

"Thou shalt not steal" seems to be the troublesome part of the decalogue for a large portion of our people; and the offence against this commandment seem to be acquiring that semi tolerant reception which, in a more marked way, attends unchastity in the Latin nations. This is a tendency, only a tendency to be resisted, resistance to which is one of the important duties of the American pulpit. The Indian is robbed; the cities are robbed; the national government is robbed. There is a startling statement ascribed to official authority, that it would cost $75,000 to prepare a list of official defalcations and shortages within the last seven years. There is something staggering in the statement. We have altogether too many well-behaved thieves, thieves in honest clothes, and under Christian professions. Our thought is that the public education needs to be attended to. Morals should be given prominence in the education of the young, prominence in the instruction given by the pulpit and the press. We must also learn how to condemn effectively the dishonest man, how to taboo him with the relentless severity which we visit upon offenders against chastity. Upon the churches must fall the greater share of the task of resisting this tendency, and preventing its passing on into confirmed habit.—*The Methodist.*

THE GRASSHOPPER DESCRIBED.

The grasshopper, as a champion multiplyist, has no equal. He lays (speaking generically and not to put too fine a point upon it) an egg which is about the size and shape of a long primer 0. In fact he lays several of them. From August 1st until winter he is actuated by a reckless ambition to bore holes in the ground, of the size of a pipe stem, and then to fill these holes with cream-colored 00. And though he is small he attends to his biz, and is a triumphant success. In stature he is about a match for a

sixpenny stub nail, in form he is like unto a lynchpin, and he wears a green sealing-wax head on him, and a pair of glass eyes, so that with his long-tailed duster on he looks like an unsophisticated and near-sighted schoolmaster. But unsophisticated isn't what's the matter with him. And numeration is his best mathematical hold. He will stand himself bolt upright like a peg in one of those holes aforesaid, and view the heavens with an air of sublime serenity and wooden-headed unconsciousness.

Don't you fool yourself—he knows just what he is about. He prefixes himself like a figure 1 in the business, and, adopting the decimal system of notation, calmly places a 0 where it will do the most good. That stands for 10, and before you can dot and carry one, he has added another cipher to that, and he now reads 100. About this time you begin to discover what sort of a rooster he is, and you entertain a degree of awe for him not inspired by a front view of his green goggles. Reasoning *a posteriori* you discover that he is a dangerous neighbor. But while you stand amazed, he rapidly suffixes fifteen or twenty more 000, carrying his problem into the million millions, and has sealed and cemented it up ready to be fired at you next spring. In two minutes and a quarter he has given you a problem that with all your powers of multiplication cannot be solved or equated. He compounds his interest at 100 per cent. every five seconds, puts a snap judgment on your cornfield, and forecloses before you can say Jack Robinson.—*Fergus Falls Journal.*

Moody says there are a good many more than ten commandment in the Gospel.

A fund of £10,000 has been raised in England to aid Jewish mechanics in Palestine to erect houses outside of Jerusalem, and encourage those who express a desire to follow agricultural pursuits.

Milk, once looked upon with distrust, has *now* become a valuable agent in the treatment of disease, and is on all hands recommended by practitioners of medicine as being a safe and reliable article in the list of curables. Given warm, it is declared to be almost a specific in diarrhœa. A pint every four hours, it is affirmed, will check the most violent diarrhœa, stomach ache, incipient cholera and dysentery. It is also pronounced invaluable in typhoid fever. It nourishes and cools the body. Dr. Alexander Yale says, 'We believe that milk nourishes in fever, promotes sleep, wards off delirium, soothes the intestines, and, in fine, is the *sine qua non* in typhoid fever.' This gentleman further says, 'In scarlet fever give all the milk the patient will take, even during the period of greatest fever; it keeps up the strength of the patient, acts well upon the stomach, and is in every way a BLESSED thing in sickness.'

THE LIBRARIES OF EUROPE.—Rev. Dr. Richard S. Storrs lectured before the Long Island Historical Society on "The Libraries of Europe." We could never hope, he said, to possess any such collections of books and manuscripts as those now in the possession of some of the European potentates, for they are unpurchasable and cannot be duplicated. Dr. Storrs then spoke of the rise and progress of the desire for the accumulation of books, which, he said, followed that for the possession of grand cathedrals, and gradually superseded it. He next referred to the destruction of the great libraries of Alexandria and the Ptolemies, and to the wholesale destruction of manuscripts by order of the Emperor Diocletian. It is now, he said, generally supposed that not a single copy of Scripture, or any portion of it, dates from a period anterior to his reign. To the monks of the middle ages, he thought, we are more indebted than we are generally willing to admit, not only for preserving copies of the Bible, but also for manuscripts of Homer and other writers. Dr. Storrs also gave an interesting description of some of the bibliographic curiosities or monstrosities contained in the Vatican and the Imperial Library at Paris.—*New York Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, *JANUARY* 1, 1877.

THE NEW YEAR!

To inaugurate a New Year is done by most with special feelings,—toned they may be, by the special circumstances of each, but, nevertheless, varied from any other season of the year. Almost all religious bodies have special services, at which special prayers are made, special counsel given, and special examination suggested. There is something very solemn, too, in some of those special services--the suspension of singing, vocal prayer, and exhortation for moments before and after the stroke of 12 p.m., which closes the Old Year and brings in the New. The almost oppressive silence of the midnight hour, the muffled tones of personal invocation, the ticking and striking of the clock, all belong to the "Watch-night" of quite a few of the religiously disposed. No doubt this is more seemly than to be dozing over the steaming toddy, or the heavy ale glass, and the curling incense of the tobacco pipe; yet there is a condition of mind which is removed from both, it suspends the solemnity of that religious phase which is born of fear and afraid of death, and it sees no more necessity (only that created by custom) for honoring in a special manner the commencement of a New Year, than for the commencement of a new day—the waking to life again from the tranquility of the night season, the opportunity of pleasurable association with our families in peace, and the opportunity of again worthily filling the duties and responsibilities of life.

Nature points not by signal the commencement of the year, or if it does, it is certainly not at the particular season we honor, or that we celebrate; yet in some revolution it may be the New Year will open when the sun begins to swing back from the equator, on the 22nd of December; but then, in our latitude, there is but little analogy between this season and the commencement of each returning day, for it is generally after this that the rigors of winter are realized; although the day may gradually lengthen, it is but like the morning twilight, and the day of the year may be only said to have really began with the early flowers of spring, the peering of the green carpet, the occasional balmy morning, and the song of birds.

Yet, from antiquity comes this honoring of the New Year, and there can be no doubt that to thus designate and use the months, by which records, ages, and general transactions are managed, is a convenience and an advantage; it also gives opportunity for the cultivation of social life, for the manifestation of

interest in, and for each other, and thus preserves from narrowness, selfishness, and idolatry.

This also gives to the weary laborer and others, chance for holiday, recreation, rest, and home, and after all *here* is where we spend far too little of our time. Men in general have to "rise early, and to late take rest," with many an unsatisfied longing, may be, for the society of the loved at home. So far as holiday seasons minister to this feeling, we bid them welcome, no matter what their designation, regretting only that in the great battle of life they are not far more numerous than as now, only "like angels visits, few and far between."

Crowding days and flying years are but a continuation of the eternities—the past eternities are but the results of the insignificant "now," and the future eternities are but available to existence as they become translated from their own language into the monosyllables of time. Years multiply time, words lives, time sentences or paragraphs, which again lose their character by being re-translated into the parent tongue. God alone comprehends the infinite, and when we shall awake in his likeness, we also may comprehend "and know as we are known," "one day may be to us as a thousand years, and a thousand years as one day."

The Latter-day Saints have this consolation, that they have given to them the keys by which they can begin to circumscribe the principles of truth, each in their order and season, in their time and place, until they "become as Gods, even the sons of God;" they have received *a portion* of the Holy Priesthood, to which all the eternities are subject, and by which they exist, and "this treasure in earthly vessels, that the excellency of the power might be of God, and not of us." But who, that comprehends these things (even in part), but feels desirous of honoring "the law of their adoption," "the new and better covenant," "the everlasting Gospel," its ordinances, institutions, and its Priesthood, that when delivered from the mutations of time, from the tribulations of the flesh, from the points and periods of probation, they may come indeed "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, to God the Judge of all, to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." There the necessity will be past for the utterance of the fervid wish of earth-life,—"A Happy New Year!" H. W. N.

*** A full Budget of interesting Utah News in this issue.

MUST KEEP DOING.—THE TEMPLE.

TO THE BISHOPS, SEVENTIES, HIGH PRIESTS AND ELDERS.

Dear Brethren,—It is expected, in accordance with a circular issued some time ago, "that the labor upon the Temple here will continue to be pushed forward by *those now engaged in it*," viz., the Seventies', Elders', and High Priests' Quorums.

The Presidents of Seventies have issued a circular calling upon their Quorums to continue in their present labors on the Temple and in the quarry. It

is desirable that the High Priests' and Elders' Quorums should continue their labors as heretofore, that the work upon the Temple may progress as fast as practicable, during the winter, and that preparations may be made for the accomplishment of a good work the next summer. If any of the Quorums can provide for the payment of competent workmen to do the fine cutting for the outside courses, it should be attended to, as there is a large amount of common stone now cut, and being cut, and it requires a stronger force of workmen for the outside finish, that all portions may progress equally and with celerity and dispatch. There are a number of such workmen in the city, and perhaps elsewhere, who stand ready to do this face work when called upon. The Quorums of Seventies will continue to report to their presiding officers, as indicated in their circulars, and Presidents Elias Smith and Edward W. Davis will respectively act as agents in this city for the High Priests' and Elders' Quorums, to whom reports can be made, and from whom information may be had.

The Bishops will also assist in the arrangement of these matters, and in any other manner tending to forward the good work.

JOHN W. YOUNG,
DANIEL H. WELLS,
Of the First Presidency.
JOHN TAYLOR,
In behalf of the Twelve Apostles.

IN EARNEST.

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SAVING THE GRAIN.

The Central and Ward Committees on the grain movement held meeting in the Social Hall, Friday afternoon, (November 24th). The meeting was principally for the transaction of business, but much good instruction was given by the different speakers. Reports from the presidents of Relief Societies of different Wards all indicated that the subject had been entered into with zeal and earnestness. Most of the Societies in the Wards had held special meetings to discuss the subject and arrange modes of procedure. In most of the Wards they have storehouses offered them that will answer for the present year at least, and thus all the money they can obtain will be appropriated to the purchasing of grain. The president of the meeting, Mrs. E. B. Wells, explained to the sisters that this was not intended to interfere in any way whatever with the means devoted to the poor and sick; and the idea had very forcibly suggested itself to her from the first, that the secretaries of the grain committees should keep a separate book for the grain, and every person who gave anything for that purpose, however small the amount, should be credited with it; that if this course were pursued, there would be no confusion in making out a report at any time; whereas, if the accounts were mixed up with other donations, it would be more difficult as well as more annoying to ascertain the amount given, and to keep the grain donations separate would be much more satisfactory in all respects. The poor would be cared for just the same as before. In all probability this work was not a small one, and most likely to continue for some years to come; that it would be necessary to exercise great wisdom, and to pray continually for the Spirit of God to guide and direct all the movements of the sisters.

Miss E. R. Snow, of the Central Committee, said she had been on a visit to Brigham City; that she had talked with people on the cars and in Brigham City on the subject of

grain; that the brethren presiding over Weber and Box Elder counties, were interested in the subject and gave it their hearty approval; that their counsel seemed to be for the sisters to be prompt in buying with what means they had on hand, as all the purchases they made this year must necessarily be made before Christmas. She exhorted the sisters to energetic action, and said she did not think it possible to be too zealous or enthusiastic in the matter; there were only about three or four weeks remaining in which to collect means and make purchases.

Sister E. Spencer, president of the Relief Society at Taylorsville, after giving a report of their circumstances and what had been done there, said they were intending to glean next season, and they thought that would be a very good way for the sisters to donate. If the sisters retain their present feelings, there will be plenty of gleaners in the field next season to save every kernel of grain for further emergencies.

Many of the sisters who spoke, seemed inspired with testimony to sustain the movement and all present manifested intense interest upon the subject. The meeting adjourned *sine die*.

E. HOWARD, Secretary.

A PLEASANT TIME.

A GOOD TIME.

(November 30th) was a good festive day among the Sunday-school children of the 5th and 6th Wards. At 1 p. m. they convened at the School-house, where they were regaled with a great variety of good things, substantials and luxuries, supplied gratuitously, for the occasion, by sixty-three persons and families of the two wards. After all had partaken as extensively as they desired, there was a great heap of fragments remaining, which was distributed to the poor.

During the progress of the entertainment brother James Poulton, in behalf of the Council and Sunday-school of the Ward, presented to brother Samuel E. Evans a neat, appropriate, and well-executed testimonial, on the occasion of his resignation of the Superintendency of the Sunday school, a position he had held with credit to himself and benefit to the cause, for a period of twelve years. The reason of his resignation is the multiplicity of other duties connected with the same movement, he having been recently appointed counselor to brother George Goddard, in the supervision of Sunday-school affairs. The presentation of the testimonial, which expresses the esteem of the donors to the receiver, and the appreciation of his past services and regret at the necessity of their discontinuance, was accompanied by a speech from brother Poulton, whose remarks were very feelingly replied to by brother Evans. Appropriate addresses were also delivered by Bishop Hickenlooper and brothers George Goddard and W. Willes.

Most of the Sunday-school teachers and some others subsequently took supper at the residence of brother Evans, and there passed a very agreeable evening.—*Deseret News*.

AN EXCELLENT MOVEMENT.

Agreeable to a published call, a number of the officers of the various Young Men's Mutual Improvement Associations of the city convened in Council House, last evening, Nov. 30th, the object of the meeting being to take steps toward effecting a Territorial central organization, for the receiving of reports and the transaction of general business connected with this excellent movement. President John W. Young, of the First Presidency, was present, and conducted the proceedings. Addresses, on the subject under consideration, were delivered by Elders Junius F.

Wells, John Nicholson, W. C. Dunbar, President John W. Young and Bishop John Henry Smith, all of whom expressed their hearty approval of measures and organizations which had in view the moral, religious and intellectual improvement of the young people of Israel, who are destined to perform an active and conspicuous part in the work of God in the latter-times. A unanimous opinion was also expressed that the organizing and maintenance of a central committee, to be at the head of the movement, would give fresh vigor and a renewed impetus to the cause, and tend to make the interest in it permanent.

That all the young men connected with the various improvement associations, and also those who are not now, but are desirous of being identified with them, should have full notification, the meeting was adjourned till next Friday evening, at 7 o'clock, at the same place, when it is expected the contemplated organization will be effected.—*Deseret News.*

THE LITTLE COLORADO SETTLEMENTS.

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Sun Set Crossing, Yavapai County,
Nov. 5, 1876.

Editor San Bernardino Times:

This beautiful Sunday finds your correspondent nearly two hundred miles from home, yet within the borders of Yavapai County, which is probably the largest county in any State or Territory of the Union, being about the size of the State of New York. We are now lying over to rest, after a fatiguing journey of many days, and enjoying the hospitality of the Mormon colonists. than whom a more clever, generous and liberal-hearted people cannot be found. Last month this colony came from Utah and settled on the Little Colorado, and consists of four or five hundred, men, women and children, under the general direction of Bishop Lot Smith.

There are four settlements, two at this place, and two twenty miles northeast from here at a place called Obed. When the Mormons came to this section they found it an uninhabited waste, the soil having but seldom been pressed by the foot of a white man, and the silence of nature undisturbed by the advancing tread of civilization. They came with the intention and determination to establish permanent homes in Arizona and utilize the splendid natural advantages of the country.

They brought with them teams, stock, tools, machinery, provisions, and seeds, and at once went to work with energy, and have already accomplished wonders. There are no drones in the hive, and all workers of each one had an important part to perform.

As a class they are frugal, industrious, hospitable and temperate, and do not indulge in liquors or other useless luxuries. Substantial stone houses have been erected, irrigating dams built, and miles of large ditches dug, to convey water from the river for agricultural purposes, all of which has been accomplished by great labor and under somewhat adverse auspices.

Timber is abundant, and is sold at $10 a thousand, a saw-mill having been built and put in operation. Other mills and manufacturing establishments are being put up, and schoolhouses, churches, and mercantile establishments are in contemplation.

The colony is supplied from Salt Lake, and we learn that quite a number have gone for supplies to Utah, and also to bring out their families. Some of the choicest fruit we have eaten since leaving San Bernardino we found at Obed, and was brought from Utah. Bishop Smith told us that he expected their numbers to increase to two thousand by Spring. All strangers receive a cordial welcome among them, and they are regarded by outsiders as kind neighbors. We will not soon forget the hospitality we have received in this colony. The climate is now delightful, and it seems that summer is loath to leave the lap of autumn where she still lingers.

We will continue our journey west-

ward to-morrow, carrying with us pleasing remembrances of our visit on the Little Colorado, and our brief sojourn in this section, which is destined at an early day to be as populous and prosperous as any part of Arizona. —*F. L. B. G.*"

THE LITTLE COLORADO.—"Governor Stafford has written an extended account of his recent trip to the Little Colorado country. His interview with the leaders of the Mormon colony is interesting, as that people are becoming an important element in the population of this county. One of the headmen informed the Governor, that within the next two years they expected their colony would number 2,000. They have built a saw mill, and sell lumber in the mill yard at $10 per thousand feet. They have also a grist mill, and are about to erect a woolen mill and wagon factory. The mountains near them abound in hard wood, suitable for wagons."—*Arizona Miner.*

UTAH NEWS.

From the *Deseret News*:—

HOME AGAIN.—We were pleased (Nov. 21st) to receive a visit from Elder William C. Staines, who arrived home last evening, after having concluded the emigration business at New York for the season, everything connected with which passed off satisfactorily. He was accompanied to this city by Elder Junius F. Wells, who has returned from his mission to the Eastern States. Both are in good health and spirits.

SYRUP.—Samuel Wagstaff, of American Fork, has made, this season, 2,600 gallons of cane syrup, that is probably not surpassed in quality by any of the same kind on the Continent, which is saying a good deal. He has made a specialty of this industry, from the selecting of the cane seed to the production of the syrup.

HOME MANUFACTURE.—Mr. D. James, tinner and iron-plate worker, of this city, has been the first to successfully galvanize block iron for home consumption. A specimen deposited at the Deseret Museum some months ago has been seen by competent judges and pronounced equal to Eastern work. It appears that Mr. Charles F. Williams, who is in the employ of Mr. James, is the practical operator in this department of industry, and his success enables it to be recorded as another addition to our home manufactures.

THE BALL TO ROLL.—We understand initiatory steps are about to be taken with a view to building a narrow guage railroad between this city and the Weber coal mines, and that it will probably be put through in quick time. We hope the people will take hold and quietly and determinedly construct it, that the coal question may be permanently settled.

GOOD FOR HOME MANUFACTURE.—We understand that the floors of the Temple at St George will be covered with carpet of Utah manufacture. The Provo factory is making one thousand yards for this purpose, and the factory at Washington, Southern Utah, the remainder.

INTERNAL REVENUE.—The forthcoming report of the Commissioner of Internal Revenue will show the receipts from Utah for the last fiscal year to have been $33,000, being considerable more than that paid by any other Territory of the United States.

CONCERT.—The musical entertainment, under the auspices of the 20th Ward Institute, at the School-house, comes off to-night, (Nov. 28th). It will be under the management of Messrs. John Daynes, and Joseph J. Daynes, and a goodly array of talent will appear.

FROM BEAR LAKE.—Our friend, Bishop William Budge, of Bear Lake Valley, is in town. He will shortly go to Boise City, having been elected Councillor, from Bear Lake County, to the Idaho Legislature. Mr. James H. Hart goes to the same legislative body, from the same county, as Representative.

AN IMPROVEMENT.—President Brigham Young is having a new street opened running parallel with South Temple Street. Its western end will be a block north of the Eagle Gate, and the east end will connect with the street in front of the Caine and Parsons residences. This is a good improvement.

ST. GEORGE TEMPLE.—We learn, by private letter from St. George, that the lower rooms of the Temple are all finished, as are also the first main room and all the side rooms, and, in fact, that but little work is now required to complete the building to the top, which will probably be done within a few weeks, when the structure will be ready for the purposes for which it has been erected.

QUALIFIED.—Mr. George Ottinger, recently appointed Chief of Fire Department, has qualified, by giving the required bond for the faithful discharge of the duties of that position.

SHOCK OF EARTHQUAKE.—On Wednesday night (Nov. 28th) a shock of earthquake, lasting from eight to ten seconds, was felt at Cedar City, Iron County, and caused the houses and their contents to be perceptibly shaken.

THE TEMPLE BLOCK.—Five large sheds have been erected, for the purpose of protecting the stonecutters from the inclemency of the weather while they prosecute their labors through the entire Winter season. The five courses of rock having been laid this season, instead of the tops of the walls being roofed over with shedding, to protect them from the action of the weather, during winter, they are being topped with a covering of mortar, to be removed when laying is recommenced, next Spring.

NEW FLOURING MILLS.—Mr. Geo. Beebe, of Provo, has erected what are called the Excelsior Flouring Mills, at that place. They are very complete, having three run of French stones, and the cost of the building and appurtenances being $25,000. Having commenced to run his new enterprise, he is placing his flour upon the Salt Lake market, and it can be had at Z. C. M. I. produce department, the Sears building, and has the reputation already of being an excellent article.

MORTUARY.—Sexton's report for November. Males 11; females 13. Of these adults 8; children 16. Causes of death as reported—lung disease 3; typhoid fever 3; scarlet fever 3; teething 2; diptheria 1; dropsy 1; canker 1; brain fever 1; croup 1; childbed 1; stillborn 1; inflammation of intestines 1; marasmus 1; apoplexy 1; not reported 3; total interments 24.

JOSEPH E. TAYLOR, Sexton.

It appears, according to the figures reported, that there has been less mortality in the last month, than there has been in corresponding months for ten years past.

A LARGE ADDITION.—The large addition to the Z. C. M. I. building, in course of erection, on the south side of that structure, is now nearing completion. The mason work, which is in charge of Mr. Edward Brain, will be done in the course of a week, and the carpenter work, in charge, in the absence of Mr. H. Grow, of Mr. Herbert Foulger, will be finished in about three weeks. This part is 195 feet long by 25 feet wide, the walls are 20 feet high, from the ground, and the roof, which will be metallic, will have a slope of 4½ feet. There will be an upper division, for storage, while the spacious ground floor compartment will be used for the conducting of the heavy goods business, such as stoves, iron, etc. In the new addition there are eight large doors, seven feet wide and eight feet high, along the south side, and one twelve feet wide and eight feet high at the east end, the last mentioned being for the receiving

of goods from the cars. In the foundation there is about 175 cords of rock, and above that about 90,000 brick, in the three walls, the north wall being that of the main building, against which the addition is built.

From the *Salt Lake Herald*, Nov. 25—

DRIED PEACHES.—Mr. T. J. Clark, a merchant of Washington, in Kaine County, has brought to the city 20,000 pounds of dried peaches. He says the peach crop in Kane County was excellent the past season.

From the *Ogden Junction*, Nov. 25th—

Ogden is very much like Salt Lake, subject to a monopoly of coal by a rich corporation, even though managed with liberality toward our citizens, except, possibly, that we have not as practicable an approach to the Weber coal mines as Salt Lake has, because of the narrow gorges of the Weber cañon, controlled by the Union Pacific Railroad Company, and it is not likely that that company would consent to have a competing line of road built on its land. The most feasible plan for Ogden and her vicinity, would be the construction of a narrow guage road up Ogden cañon and thence over to the Mammoth, and other coal mines in the vicinity of Bear River, thus placing the valley in direct communication with mines owned by private individuals, by means of a railroad built and owned by the people interested. It is not reasonable to suppose that the inhabitants of this valley will always be dependent upon any one company for an article so indispensable as coal; and in view of the important iron interests which nature has designed shall be carried on in this vicinity, it would seem to be a duty incumbent upon the capitalists here to take, at an early day, the initiatory steps toward the construction of such a thoroughfare as we have suggested.

GONE TO THE BAY.—C. W. Penrose, Esq., editor of the *Junction*, is on a brief trip to San Francisco, and other points in California.

From the Beaver *Enterprise*, Nov. 14—

Messrs. William Adams and W. G. McGregor, of Parowan, left Beaver this morning *en route* to the United States. They are going as Mormon missionaries.—Mr. James Whittaker, Superintendent of the Beaver Co-operative store, has returned from England, looking greatly improved in health by the trip.—One of the Navajoes who were in town last Saturday, had a fancy belt, curiously wrought. It was ornamented with ten pieces of silver, the workmanship of which would have done credit to a first-class silversmith.—A railroad meeting has been called for this evening at 7 o'clock, at the Institute. We hope there will be a large attendance. There is but one or two things in this world that Beaver needs worse than it does a railroad. Let everybody who believes in railroads go and hear what will be said if they do not feel able to help. The way to help in such matters is to attend meetings and vote. Beaver County can and will do a good deal towards a railroad. Go to the meeting.

A search is to be made for the body of Bishop Roundy, who was drowned last summer in the Colorado river.—A great many Arizona emigrants are passing through town. They are from the northern counties mainly, and are *en route* to the Mormon settlements on the Little Colorado.—Since the opening of the telegraph office at Leeds, the wires have been kept busy conveying messages to San Francisco, Salt Lake, and other points.—Twenty-two loads of lumber and shingles were met between Parowan and Cedar City going to Leeds.—Cedar City is declared by those who have lately visited it, to be a live town.—Robert Bullock is putting up a $5,000 brick house which, architecturally, is the best building in Iron County.—Bishop Lunt is making additions to his hotel in the matter of a piazza and a number of sleeping rooms.—The Co-operative sheep herd, numbering 10,000 head, is paying a handsome dividend and entirely free from disease.—The new Co-operative brick store has just been finished, and cost $4,000. The goods are being placed upon its shelves.